

טז* כִּי־תֵצֵא בָּךְ בְּיָמֶיךָ לְמַלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנוּ יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וּשְׁבִיתָ שְׂבִיּוֹ: **יא** וְרָאִיתָ בַּשְּׂבִיָּה אִשָּׁה יִפְתָּתָאֵר וְחִשְׁקָתָ בָּהּ וּלְקַחְתָּ לָּךְ לְאִשָּׁה: **יב** וְהִבֵּאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וּגְלַחְתָּ אֶת־רֹאשָׁהּ וְעָשִׂתָהּ אֶת־צַפְרָנֶיהָ: **יג** וְהִסִּירָהּ אֶת־שַׁמְלֹת שְׂבִיָּהּ מֵעָלֶיהָ וַיֵּשְׁבָה בְּבֵיתְךָ וּבִכְתָּהּ אֶת־אָבֶיהָ וְאֶת־אִמָּהּ יָרַח יָמִים וְאַחֲרַיִם כֵּן תָּבוֹא אֵלֶיהָ וּבְעִלְתָּהּ וְהָיְתָה לָּךְ לְאִשָּׁה: **יד** וְהָיָה אִם־לֹא חָפְצָתָ בָּהּ וְשִׁלַּחְתָּהּ לְנַפְשָׁהּ וּמָכַר לֹא־תִמְכְּרָנָהּ בְּכֶסֶף לֹא־תִתְּעַמֵּר בָּהּ תַּחַת אִשֶּׁר עֲנִיתָהּ: **טו** [לְוִי] כִּי־תֵהֵינָּה לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שְׂנוּאָה וַיֵּלְדוּ־לָּהּ בָּנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֶּכֶר לְשִׁנְיָאָה: **טז** וְהָיָה בְיוֹם הַנִּחֲלָלָהּ אֶת־בָּנֶיהָ אֶת־אֲשֶׁר־יְהִיָּה לָּהּ לֹא יוּכַל לְבַכֵּר אֶת־בֶּן־הָאֲהוּבָה עַל־פְּנֵי בֶן־הַשְּׂנוּאָה הַבֶּכֶר: **יז** כִּי־אֶת־הַבֶּכֶר בֶּן־הַשְּׂנוּאָה יִזְכֹּר לָתֵת לוֹ פִּי שְׁנַיִם בְּכָל אֲשֶׁר־יִמָּצֵא לוֹ כִּי־הוּא רֹאשִׁית אֲנֹו לוֹ מִשְׁפֹּט הַבְּכֹרָה:

21:10 When you go out to battle [against your enemies], [they will be given over] [by YHWH] [Eloheicha your God] [into your hand]; and you will take prisoners captive, 11 [if you see] [among the captives] a woman, [beautiful of form], [and you will] [desire her], and take her for yourself as a wife, 12 [you shall bring her] into your house, [and she shall shave] her head, [and she will do] her nails, 13 [and she shall remove] the garb of her captivity [from herself], and remain [in your house], [and she will bewail] her father and her mother for a month of days. [After that] [you may come] [to her] [and possess her], thus making her your wife. 14 [But it shall be], [if you do not] have [desire for her], [you will send her away] [as her own person] (nefesh), but by no means sell her for money; you must get no profit from her, because [you abused her]. 15 If it happens that a man has [two wives]—one [whom is loved] [and the other one] hated, [and they bear him] sons—[both the one loved], [and the one hated]— and the son that is firstborn, [is from the one hated], 16 [then it will be] on the day [he grants estate] to his sons—that which belongs to him—he [must surely not] [treat as firstborn] the son [of the loved one] ahead (al p'nei) of the son of the hated one: [the true firstborn]. 17 [Because indeed] the firstborn son of the hated one [he must recognize], giving to him an amount that is twofold, of all that is found to be his, [for this son] is the first-fruit of his vigor: his is the right of the firstborn.

י כִּי־יְהִי לְאִישׁ בֶּן־יִשְׂרָאֵל
 סוֹרֵר וּמוֹזֵה אֵינָנו שׁוֹמֵר בְּקוֹל אָבִיו וּבְקוֹל
 אִמּוֹ וְיִסְרוּ אוֹתוֹ וְלֹא יִשְׁמָע אֲלֵיהֶם:
יט וְתִפְּשׁוּ בּוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אוֹתוֹ
 אֶל־זִקְנֵי עִירוֹ וְאֶל־שַׁעַר מְקוֹמוֹ: **כ** וְאָמְרוּ
 אֶל־זִקְנֵי עִירוֹ בְּנֵינוּ זֶה סוֹרֵר וּמוֹזֵה אֵינָנו
 שׁוֹמֵר בְּקֻלָּנוּ זֹלִל וְסָבָא: **כא** וְרָגְמָהוּ
 כָּל־אֲנָשֵׁי עִירוֹ בָּאֲבָנִים וּמָת וּבְעֶרְתָּ הָרָע
 מִקֶּרְבָּךְ וְכָל־יִשְׂרָאֵל יִשְׁמָעוּ וִירָאוּ:
כב וְכִי־יְהִי בְּאִישׁ חֲטָא
 מִשְׁפַּט־מוֹת וְהוֹמַת וְתָלִית אוֹתוֹ עַל־עֵץ:
כג לֹא־תָלִין נָבִלָתוֹ עַל־הָעֵץ כִּי־קָבוֹר
 תִּקְבְּרֵנוּ בַּיּוֹם הַהוּא כִּי־קָלַלְתָּ אֱלֹהִים תָּלוּ
 וְלֹא תִטְמֵא אֶת־אֲדָמְתְּךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
 נָתַן לְךָ נַחֲלָה:

כב א לֹא־תִרְאֶה אֶת־שׂוֹר אֲחִיךָ אוֹ אֶת־שׂוֹר
 נִדְחִים וְהִתְעַלְמָתָּ מֵהֶם הָשֵׁב תְּשִׁיבֵם
 לְאֲחִיךָ:
ב וְאִם־לֹא קָרוֹב אֲחִיךָ אֵלֶיךָ וְלֹא יִדְעָתָּ
 וְאִסְפַּתָּ אוֹתוֹ בֵּיתְךָ וְהָיָה עִמָּךְ עַד דְּרֹשׁ
 אֲחִיךָ אוֹתוֹ וְהִשְׁבֵּתוֹ לוֹ:
ג וְכֵן תַּעֲשֶׂה לְחִמְרוֹ וְכֵן תַּעֲשֶׂה לְשׂוֹמְלָתוֹ
 וְכֵן תַּעֲשֶׂה לְכָל־אֲבֵדָתָא אֲחִיךָ אֲשֶׁר־תֵּאבֹד
 מִמֶּנּוּ וּמִצֻּאָתָהּ לֹא תוֹכֵל לְהִתְעַלֵּם:
ד לֹא־תִרְאֶה אֶת־חִמּוֹר אֲחִיךָ אוֹ
 שׂוֹר נִפְלִים בְּדֶרֶךְ וְהִתְעַלְמָתָּ מֵהֶם הִקֵּם
 תִּקֵּם עִמּוֹ:

21:18 [If there] [should be a man] [who has a son] who is wayward and rebellious,
 [who does not] hearken to the voice of his father, or the voice of his mother,
 and [they punish him], yet he still won't listen to them,
 19 they must take hold of him—his father and his mother—
 [and bring him out], [taking him] to the elders of the city, at the gate of that place,
 20 [and they shall say] to the elders [of his town], “This son of ours is wayward and rebellious.
 He will not pay heed to our voice. He is a glutton and a drunkard.”
 21 [They shall then pelt him with stones]—[all the people] [of his town] [will stone him] till he dies,
 thus burning out the evil [from your midst]. [end aliyah] [And then all Israel] will hear and be afraid.
 22 [If there] [should be a man] [who for some offence] [was sentenced to death] and is killed,
 and you hang him up on a stake (*etz*),
 23 do not leave his body [overnight on the stake]. [He must be buried]—[surely buried],
 on [the same day], since an affront (*k'lalah*) to Elohim [is a hanged man].
 [You shall not] defile your land—the land that YHWH your God is giving to you as an inheritance.
 22:1 [You must not see] the ox of your brother or his sheep [going astray],
 [and hide yourself] [from them] (*i.e.* ignore them). Indeed you must return them [to your brother].
 2 If he is not near—[your brother is not close] [to you], [or you do not] know him,
 [you must bring it] inside your house. The animal [must remain there with you]
 [until such time] [as there inquires] your brother about it. [Then you must return it] [to him].
 3 [And thus you must] do [with his donkey], and also [you must even do this] [with his clothing].
 Thus you must do [with any lost item] [of your brother] that is lost by him, [and you should find it].
 You may not [hide yourself from it] (*i.e.* ignore it).
 4 [You must not see] the ass of your brother or his ox that is fallen by the wayside,
 [and hide yourself] from it. Raise it up—help him raise it back up.

ה לֹא־יִהְיֶה כְּלִי־גִבֹר עַל־אִשָּׁה
וְלֹא־יִלְבֹּשׁ גִּבֹר שְׂמֹלֶת אִשָּׁה כִּי תִזְכָּר
יְהוָה אֱלֹהֶיךָ בַּל־עֲשֶׂה אֵלֶּה:

יז **ו** כִּי יִקְרָא ^[1] קוֹצֶצֶפֹּר | לִפְנֵיךָ בַּדֶּרֶךְ
בְּכָל־עֵץ | אוֹ עַל־הָאָרֶץ אֲפֹרָחִים אוֹ בִיעִים
וְהָאֵם רֹבֶצֶת עַל־הָאֲפֹרָחִים אוֹ עַל־הַבִּיצִים
לֹא־תִקַּח הָאֵם עַל־הַבָּנִים: **י** שְׁלַח תְּשַׁלַּח
אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יֵיטֵב
לָךְ וְהֵאֲרַכְתָּ יָמִים:

שלישי ח כִּי תִבְנֶה בַּיִת חָדָשׁ
וְעָשִׂיתָ מַעֲקֶה לְגִגֶּךָ וְלֹא־תִשֵּׂם דָּמִים
בְּבִיתְךָ כִּי־יִפֹּל הַנֶּפֶל מִמֶּנּוּ:

ט לֹא־תִזְרַע בְּרִמָּה כְּלָאִים פֶּן־תִּקְדָּשׁ
הַמְּלָאָה הַזֹּרַע אֲשֶׁר תִּזְרַע וּתְבוֹאֶת הַכֶּרֶם:
י לֹא־תַחְרֹשׁ בְּשׁוֹר־וּבַחֲמֹר יַחְדָּו:
יא לֹא תִלְבֹּשׁ שְׁעִטָּזוֹ צֶמֶר וּפְשָׁתִים יַחְדָּו:

יב גְּדִלִים תַּעֲשֶׂה־לָּךְ עַל־אַרְבַּע כַּנּוֹת
כְּסוֹתֶיךָ אֲשֶׁר תִּכְסֶּה־בָּהֶן:

יג כִּי־יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ
וּשְׂנְאָהָ: **יד** וְשֵׁם לָהּ עָלִילַת דְּבָרִים וְהוֹצֵא
עָלֶיהָ שֵׁם רָע וְאָמַר אֶת־הָאִשָּׁה הַזֹּאת
לָקַחְתִּי וְאָקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ
בְּתוּלִים:

טו וְלָקַח אָבִי הַנַּעַר וְאִמָּהּ וְהוֹצִיאוּ
אֶת־בְּתוּלֵי הַנַּעַר אֶל־זִקְנֵי הָעִיר הַשְּׂעָרָה:

22:5 [There must not be] [the apparel of a man] on a woman.

[There must not dress a man in the garment of a woman,
[because indeed] [abhorrent they are] to YHWH your God, those who do this.

6 [Should you encounter] [the nest of a bird] | [somewhere around you],
[there on the road], [or in any tree] | or [right on the ground], [with baby birds] or with eggs,
and the mother [crouched over] the baby birds, or [over the eggs],
do not take away the mother with the children.

7 [Rather send off]—[set free]—the mother: the children [you may take for yourself].
In order [that it go well] [with you] [end aliyah] [and you may prolong] your days.

8 [If you should] build a new house, you must make a guard-rail for your roof,
[so as not to put] blood-guilt [on your house]: thus if someone falls, he won't fall [off of it].

9 Do not seed your vineyard [with two kinds] (*kil'ayim*), [lest it be proscribed] (*tikdash*)—
the whole of the seed that you plant, [as well as the yield] of the vineyard.

10 Do not plow with an ox and a donkey together.

11 You [shall not wear] *sha'atnez*: meaning wool and linen together.

12 Tassels (*gedilim*) [you must make for yourselves]
[on the four corners] of the garment you use, to cover yourself.

13 If a man shall take a woman, and comes to her, [and then hates her],

14 and he makes [against her] a wanton* charge and brings out against her a bad name,
[and he says this]: “The woman—this woman [I did take], and I came [close to her],
and did not find in her [signs of virginity].”

15 [They must then take her]—the father of the girl, and her mother,
[and bring out] [the signs of virginity] [of the girl] to the elders of the city, to the gate.

*acc. to Stone
Edition Tanach

טז ואמר אבי הנער אל-הזקנים
 את-בתי נתתי לאיש הזה לאשה
 וישנאה:
יז והנה הוא שם עלילת דברים לאמר
 לא-מצאתי לבתך בתולים ואלה בתולי
 בתי ופרשו השמלה לפני זקני העיר:
יח ולקחו זקני העיר-הוא את-האיש
 ויסרו אתו:
יט ועשו אתו מאה כסף ונתנו לאבי
 הנערה כי הוציא שם רע על בתולת
 ישראל ולו-תהיה לאשה לא-יובל
 לשלחה כל-ימיו:
כ ואם-אמת היתה הדבר הזה
 לא-נמצאו בתולים לנער: **כא** והוציאו
 את-הנער אל-פתח בית-אביה וסקלוה
 אנשי עירה באבנים ומתה כיעשתה
 נבלה בישראל לזנות בית אביה ובערת
 הרע מקרבך:
כב כ-ימצא איש שכב |
 עם-אשה בעלת-בעל ומתו גם-שניהם
 האיש השכב עם-האשה והאשה
 ובערת הרע מישראל:
כג כי יהיה נער בתולה
 מארשה לאיש ומצאה איש בעיר ושכב
 עמה: **כד** והוצאתם את-שניהם
 אל-שער | העיר והוא וסקלתם אתם
 באבנים ומתו את-הנער על-דבר אשר
 לא-צעקה בעיר ואת-האיש על-דבר
 אשר-ענה את-אשת רעהו ובערת הרע
 מקרבך:

22:16 [And he shall say this]—the father of the girl—to the elders,
 “[My daughter] [I have given] [to this man] [that you see here] as a wife,[and he came to hate her].
 17 [But now see what he has done]: [he put out] wanton charges, [speaking like this],
 “[I did not find] in your daughter signs of virginity, [but here now] is the evidence for my daughter.”
 [He will spread out] [the bloodied garment] [in front of] the elders of the city.
 18 [Then they will take him]—the elders of the city—[will take the man]
 and [they will flog him] (*yissar*),
 19 and they will fine him a hundred [shekels of silver], [and give it] to the father of the girl,
 [since he had] [put out] a bad name against a virgin of Israel,
 [and his she shall be] as a wife. He may not send her off [for all of his days].
 20 But if [true it is]—the charge that was made: there were not found signs of virginity on the girl,
 21 they shall take the girl out to the entrance [of the house of her father]
 [and they will pelt her]—the men [of her city]—with stones [until she dies],
 [since she did] [something shameful] in Israel, [playing the whore] in the house of her father.
 Thus you will burn out the evil from your midst.
 22 If there is found a man [to be lying with] | a woman [who is espoused to a man],
 [they must die]—[the two of them]: [the man himself] who lay with the woman, [and the woman also].
 You will thus burn out the evil from Israel.
 23 If [there should be] a girl [who is a virgin], and who is betrothed to a man,
 [and she is] [found by a man] in the city, and he lies with her,
 24 you shall bring the two of them [out to the gate] | of the city [where this occurred],
 and stone [the two of them]—[pelting them with stones] [until they die]:
 [the young woman because] of the fact that [she failed to cry out] in the city, [and as for the man],
 because he in fact abused the wife of his neighbor. You will thus burn away the evil from your midst.

כה ואם בשדה ימצא האיש את הנער המארשה והחזיק בה האיש ושכב עמה ומת האיש אשר שכב עמה לבדו:

כו ולנער לא תעשה דבר אין לנער חטא מות כי כאשר יקום איש על-רגלו ורצחו נפש בן הדבר הזה:

כז כי בשדה מצאה צעקה הנער המארשה ואין מושיע לה:

כח כי ימצא איש נער בתולה אשר לא-ארשה ותפשה ושכב עמה ונמצאו:

כט ונתן האיש השכב עמה לאבי הנער חמשים כסף ולויתהיה לאשה תחת אשר ענה לא-יוכל שלחה כל-ימיו:

כא לא יקח איש את-אשת אביו ולא יגלה כגף אביו: **ב** לא יבא פצוע-דבא^[2] וכרות שפכה בקהל יהוה:

ג לא יבא ממזר בקהל יהוה גם דור עשירי לא יבא לו בקהל יהוה:

ד לא יבא עמוני ומואבי בקהל יהוה גם דור עשירי לא יבא להם בקהל יהוה עד-עולם:

22:25 [But if it was in the field] [that she was found] [by the man]—the girl [that was spoken for]—she is seized by the man, and he lies with her, [then he will die]—[the man who did this]; the one who lay *with* her: he alone, 26 [but as for the girl], [you shall not do] a thing. There is no guilt for the girl; no sin deserving death.

[For this may be compared] [to the case] [where there goes up] a man [against his neighbor] and murders him: [just so] is this matter.

27 [For it is in the field] [that he found her]. [If she had cried out]—the girl [who had been] [spoken for]—there would *have* been no rescuer for her.

28 [If there is found]—[by a man]—a girl who is a virgin [and not betrothed]; [he takes hold of her] [and he lies] [with her], [and they are found],

29 [then he is to give]—the man [who was found] [lying with her]—to the father of the girl, [fifty shekels] of silver.

To him [she shall be a wife] because he has [abused her]. He may *not* send her away, [all his days].

23:1 A man must not take the wife of his father, that he not uncover the skirt of his father.

2 [There shall not come] [one wounded by crushing], or a severed organ, into the *kahal* (assembly) of YHWH.

3 There may not enter a bastard (*mamzer*) into the *kahal* of YHWH. Even to the tenth generation, he may not enter the *kahal* of YHWH.

4 [There may not enter] [an Ammonite] or a Moabite into the *kahal* of YHWH. Even to the tenth generation [there may not enter] [any from among them] into the *kahal* of YHWH, [throughout the ages]—

ה עַל־דְּבַר אֲשֶׁר לֹא־קִדְּמוּ אֶתְכֶם בַּלַּחַם
 וּבִמֵּים בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר
 שָׁכַר עָלֶיךָ אֶת־בִּלְעָם בֶּן־בְּעֹזֵר מִפְּתוֹר
 אֲרָם נִהְרִים לְקַלְלֶךָ: **ו** וְלֹא־אָבָה יְהוָה
 אֱלֹהֶיךָ לְשִׁמְעַת אֶל־בִּלְעָם וַיַּהֲפֹךְ יְהוָה
 אֱלֹהֶיךָ לָךְ אֶת־הַקְּלָלָה לְבִרְכָּה כִּי אֶהְבֶּךָ
 יְהוָה אֱלֹהֶיךָ:

ז לֹא־תִדְרֹשׁ שְׁלָמָם וְטַבְתָּם כָּל־יְמֶיךָ
 לְעוֹלָם: **ח** רַב־עֵי **ח** לֹא־תִתְעַב אָדָמִי כִּי
 אָחִיךָ הוּא לֹא־תִתְעַב מִצְרִי כִּי־גֵר הָיִיתָ
 בְּאֶרֶצוֹ: **ט** בָּנִים אֲשֶׁר־יֻלְּדוּ לָהֶם דּוֹר
 שְׁלִישִׁי יָבֹא לָהֶם בַּקֹּהֶל יְהוָה:

יח ז כִּי־תֵצֵא מַחֲנֶה עַל־אֹיְבֶיךָ וְנִשְׁמַרְתָּ
 מִכָּל דְּבַר רָע:

יא כִּי־יִהְיֶה בְּךָ אִישׁ אֲשֶׁר לֹא־יִהְיֶה
 טָהוֹר מִקְרַה־לַּיְלָה וַיֵּצֵא אֶל־מַחֲוֹץ
 לַמַּחֲנֶה לֹא יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה:

יב וְהָיָה לַפְּנוֹת־עֶרֶב יִרְחָץ בַּמַּיִם וְכָבֹא
 הַשֶּׁמֶשׁ יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה: **יג** וַיֵּד
 תִּהְיֶה לָּךְ מַחֲוֹץ לַמַּחֲנֶה וַיֵּצֵאתָ שָׁמָּה
 חוּץ:

יד וַיִּתֵּן תִּהְיֶה לָּךְ עַל־אַזְנוֹךְ וְהָיָה
 בְּשִׁבְתְּךָ חוּץ וְחִפְרָתָה בָּהּ וְשִׁבְתָּ וְכִסִּיתָ
 אֶת־צִאֲתֶךָ:

23:5 [on account of the fact] [that they] [did not come] [to meet you] with bread and with water
 [on the road], [at your going out] from Egypt, [and because] he hired against you Balaam [son of Beor]
 [from Petor] in Aram of the Two Rivers, to curse you.

6 [But God did not consent]—YHWH your God—to hearken to Balaam. [But He transformed it]—
 YHWH [Eloheicha your God]—[on your behalf], [changed the curse] into a blessing,
 because you are loved by YHWH your God.

7 You will not seek their peace, [or their well-being] [end aliyah] [all your days], forever.

8 [Do not despise] the Edomite, [since your brother] [he is indeed].
 [Do not despise] the Egyptian, [since a sojourner] you were in his land.

9 [Children therefore] that are born to them, in the third generation—
 may enter from them—the *kahal* of YHWH.

10 When you go out as a camp, [against your enemies],
 [you must be on your guard] [from every] thing that is evil.

11 [Should there be] [among you] a man who is not clean, [through a mischance of the night],
 [he shall go] outside the camp, and is not to come into the midst of the camp.

12 It shall be toward evening: he shall wash with water,
 [and at the setting] of the sun [he may come back] inside the camp.

13 A marker* [there shall be] for you outside the camp. **yad: Cf. Robert Alter*
 You shall go out there, [to relieve yourself].

14 [A tent peg or spike] you shall have with you, [with your gear],
 [and it will be] [when you sit down] outside, [you will dig a hole] with it,
 [and when you return] you must cover your excrement.

טו כִּי יְהוָה אֱלֹהֶיךָ מִתְהַלֵּךְ | בְּקֶרֶב מַחֲנֶיךָ
 לְהַצִּילֲךָ וּלְתֵת אֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ
 קָדוֹשׁ וְלֹא־יֵרָאֶה בְּךָ עֲרוֹת דָּבָר וְשָׁב
 מֵאַחֲרֶיךָ: **טז** לֹא־תִסְגֹּר עֲבָד אֱלֹהֶיךָ
 אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעַם אֲדֹנָיו: **יז** עִמָּךְ יֵשֵׁב
 בְּקֶרְבְּךָ בַּמָּקוֹם אֲשֶׁר־יִבְחָר בְּאַחַד שְׁעָרֶיךָ
 בְּטוֹב לֹא לֹא תוֹנֶנּוּ:

יח לֹא־תִהְיֶה קְדֻשָּׁה מִבְּנוֹת
 יִשְׂרָאֵל וְלֹא־יִהְיֶה קְדָשׁ מִבְּנֵי יִשְׂרָאֵל:
יט לֹא־תִבְיֹא אֶתְנֶן זֹוֹנָה וּמַחִיר כָּלֵב בֵּית
 יְהוָה אֱלֹהֶיךָ לְכָל־גֹּדֶר כִּי תוֹעֲבֶת יְהוָה
 אֱלֹהֶיךָ גַּם־שְׁנֵיהֶם:

כ לֹא־תִשִּׁיךְ לְאַחֶיךָ גִּשְׁךְ בָּסֶף
 גִּשְׁךְ אֶכֶל גִּשְׁךְ כָּל־דָּבָר אֲשֶׁר יִשָּׂךְ:
כא לִנְכְרֵי תִשִּׁיךְ וְלֹא־חֵד לֹא תִשִּׁיךְ לְמַעַן
 יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל־מַשְׁלַח יָדְךָ
 עַל־הָאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׁמָּה לְרִשְׁתָּהּ:

כב כִּי־תֵדֵר גִּדֹּל לַיהוָה אֱלֹהֶיךָ
 לֹא תֵאָחֵז לְשִׁלְמוֹ כִּי־דָרַשׁ יִדְרָשְׁנוּ יְהוָה
 אֱלֹהֶיךָ מֵעַמָּךְ וְהָיָה בְּךָ חֲטָא:

כג וְכִי תַחְדֹּל לִגְדֹר לֹא־יִהְיֶה בְּךָ חֲטָא:
כד מוֹצֵא שְׁפָתֶיךָ תִּשְׁמֹר וְעֹשִׂיתָ כְּאֲשֶׁר
 נִדְרַתָּ לַיהוָה אֱלֹהֶיךָ גִּדְּבָהּ אֲשֶׁר דִּבַּרְתָּ
 בְּפִיךָ:

כה כִּי תִבֹּא בְּכֶרֶם רֵעֶךָ
 וְאָכַלְתָּ עֲנָבִים כְּנַפְשֶׁךָ שְׂבַעְךָ וְאֶל־כֶּלֶיךָ
 לֹא תִתֵּן:

23:15 [Because indeed] YHWH your God [does surely move about] | in the midst [of your camp]
 [to deliver you] [and give over] your enemies [before you], and your camp shall be holy:
 [God must not see] [among you] an exposure [of something shameful], [and turn away] from you.

16 You must not turn over a slave to his master: one who escapes to you from his master.

17 [Indeed, alongside you] he shall stay, [in your midst], [in whatever place] [that he should choose]
 within one of your gates, [where it seems good] to him. [You must not] mistreat him.

18 There shall be no sacred prostitute, [among the daughters] of Israel,
 nor a sacred male prostitute, from the sons of Israel.

19 [You shall not bring] the fee of a whore or [the price of a dog] [into the house] of YHWH your God,
 for any vow, [because of the fact] [that an abhorrence they are] to YHWH your God—[both of these].

20 [Do not exact interest] [from your brothers], whether interest for money, or interest for food:
 [interest in fact], for anything [that will bear interest].

21 [From a stranger] [you may take interest], [but from your brother] [you may *not*] take interest,
 so that you may be blessed [by YHWH your God] in all whereto [you put your hand]
 (i.e. in all your endeavors) [upon the land] when you will go there to possess it.

22 [When you make] a vow to YHWH your God, [do not delay] to fulfill it.
 It will surely be demanded by YHWH your God [from you], and there would be in you a sin.

23 [But should you refrain] [from making a vow], there will not be in you a sin.

24 What comes out from your lips, [you must be careful] to fulfill,
 doing what you have vowed to YHWH your God—[the freewill gift]*
 [end aliyah] as you have promised, [with your own mouth].

25 [Should you enter] the vineyard of your neighbor,
 [you may surely eat] [at your pleasure], [to your fill]. [But into your own bag], [you may not put them].

*n'davah: acc. to Robert Alter

כו כִּי תִבֹּא בְקִמַּת רֶעֶד וְקִטְפָה
מִלֵּילַת בִּידָד וְחִרְמֵשׁ לֹא תִזְיֶי עַל קִמַּת
רֶעֶד:

23:26 [And should you] [come into] [the standing grain] of your neighbor,
you may pluck tender ears* with your hand,
but a sickle [you shall not] lift over the grain of your neighbor.

*melilot: Cf. Robert Alter

כז א כִּי־יִקַּח אִישׁ אִשָּׁה וּבַעֲלָהּ וְהָיָה
אִסְרָא תִמְצָא־חֵן בְּעֵינָיו כִּי־מִצָּא בָּהּ
עֲרוֹת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתוֹת וְנָתַן
בִּידָה וּשְׁלָחָה מִבֵּיתוֹ:
ב וַיֵּצֵאָה מִבֵּיתוֹ וְהָלְכָה וְהָיְתָה
לְאִישׁ־אַחֵר:

24:1 [If a woman is taken] [by a man]—[he takes a woman], and marries her, [and if it should be]
[that she does not] find favor [in his eyes], [if he finds] [in her] “a thing of nakedness”
(i.e. some impropriety), he may write for her a document of “cut-off” (*k’ritut*, i.e. divorce),
and place it [in her hand], [and send her away] from his household.

ג וּשְׁנֵאָהּ הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָהּ סֵפֶר
כְּרִיתוֹת וְנָתַן בִּידָה וּשְׁלָחָה מִבֵּיתוֹ אוֹ כִּי
יָמוּת הָאִישׁ הָאֲחֵרוֹן אֲשֶׁר־לָקַחָהּ לוֹ
לְאִשָּׁה:

2 [When she goes out] from his house, if she goes and becomes the wife of another man,
3 [and if she is rejected] by [the other man], and he writes for her
a document of “cut-off” and places it [in her hand], [and send her away] from his household,
[or on other hand] if [he should die]—the second man—who took her for himself as a wife,

ד לֹא־יֵוָכַל בַּעֲלָהּ הָרִאשׁוֹן אֲשֶׁר־שְׁלָחָהּ
לָשׁוּב לְקַחְתָּהּ לְהִזָּוֶת לוֹ לְאִשָּׁה אַחֲרִי
אֲשֶׁר הִטְמִינָהּ כִּי־תוֹעֵבָה הוּא לִפְנֵי יְהוָה
וְלֹא תַחֲטִיֵּא אֶת־הָאָרֶץ אֲשֶׁל יְהוָה אֱלֹהֶיךָ
נָתַן לָךְ נַחֲלָה: **ה** שְׂשִׁי **ו** כִּי־יִקַּח אִישׁ אִשָּׁה
חֲדָשָׁה לֹא יֵצֵא בַּצָּבָא וְלֹא־יַעֲבֹר עָלָיו
לְכָל־דָּבָר נָקִי יְהִיָּה לְבֵיתוֹ שָׁנָה אַחַת
וְשִׂמַּח אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקַח:

4 [he may not]—the husband, the first one, (the one who had sent her away)—come back and take her,
[for her to be] to him [as a wife] after [she had thus made herself] impure,
since offensive it is before YHWH, [that you do not bring] sin [upon the land]—
the land that YHWH your God is giving to you, as a heritage.

ז לֹא־יַחֲבִיל רַחִים וְרֶכֶב כִּי־נִפֶּשׁ הוּא
חֶבֶל: **ח** כִּי־מִצָּא אִישׁ גִּנֵּב נֶפֶשׁ מֵאֲחִיו
מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרָבוּ וּמָכְרוּ וּמָת
הַגִּנֵּב הַהוּא וּבַעֲרֹתָ הָרַע מִקִּרְבְּךָ:

5 [When there takes] a man a new wife, [he may not go out] [into battle],
nor go over to the army for any business. [Free he must remain], and stay in his house for one year,
and make his wife happy—the woman he has taken.

6 Don’t take as a pledge a mill, or a millstone, [since life itself] is thereby pledged.

7 If there is found a man to have stolen (i.e. kidnapped)
a person [from among his brethren] of the children of Israel,
[and enslaves him] or sells him,
[then put to death] shall be [that thief]. Thus you will burn out the evil from among you.

ח הַשֹּׁמֵר בְּנִגְע־הַצָּרַעַת לְשֹׂמֵר
מֵאֵד וּלְעֲשׂוֹת כְּכֹל אֲשֶׁר-יֹאמְרוּ אֲתָכֶם
הַכֹּהֲנִים הַלְוִיִּם כְּאֲשֶׁר צִוִּיתֶם תִּשְׁמְרוּ
לְעֲשׂוֹת:

ט זָכוֹר אֶת אֲשֶׁר-עָשָׂה יְהוָה אֱלֹהֶיךָ
לְמַרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם:
י כִּי-תֵשֶׁה בֶּרֶעַךְ מִשְׁאֵת מְאוֹמָה
לֹא-תָבֵא אֶל-בֵּיתוֹ לִעֲבֹט עֲבָטוֹ:
יא בְּחוּץ תַּעֲמֹד וְהָאִישׁ אֲשֶׁר אַתָּה נֹשֶׂה
בּוֹ יוֹצִיא אֵלֶיךָ אֶת-הָעֲבוֹט הַחוּצָה:
יב וְאִם-אִישׁ עָנִי הוּא לֹא תִשְׁכַּב בְּעֲבָטוֹ:

יג הִשָּׁב תָּשִׁיב לוֹ אֶת-הָעֲבוֹט כְּבוֹא
הַשֹּׁמֵשׁ וְשָׁכַב בְּשִׁלְמָתוֹ וּבִרְכָּךְ וּלְךָ תִּהְיֶה
צְדָקָה לִפְנֵי יְהוָה אֱלֹהֶיךָ:

ידי שְׁבִיעִי לֹא-תַעֲשֶׂק שְׂכִיר עָנִי וְאֲבִיוֹן
מֵאֲחִיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצֶךָ בְּשַׁעֲרֶיךָ:

טו בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא-תָבֹא עָלָיו
הַשֹּׁמֵשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֶׂא
אֶת-נַפְשׁוֹ וְלֹא-יִקְרָא עָלֶיךָ אֶל-יְהוָה וְהָיָה
בְּךָ חֲטָא:

טז לֹא-יּוֹמְתוּ אָבוֹת עַל-בָּנִים
וּבָנִים לֹא-יּוֹמְתוּ עַל-אָבוֹת אִישׁ בְּחַטָּאוֹ
יּוֹמְתוֹ: **יז** לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא
תִחְבֹּל בְּגַד בְּגֹד אִלְמָנָה:

24:8 [Be wary regarding] [the plague of *tsara'at*] (skin blanch), that you observe diligently, and do
[according to all] that is taught to you [by the priests]—[that is, the Levites]—

just as I have charged them, be watchful to do.

9 [Remember] [the event that occurred]—[that which was done] by YHWH your God, to Miriam
[on the road], when you came out of Egypt.

10 When you make to your neighbor a loan of any sort,
do not enter his house to seize his pledge.

11 [Wait outside]: [stand and wait], [until the man]—the one that you are loaning to—
[shall bring] [out to you] the pledge—[he brings it outside].

12 If the man should be poor—[the one asking]—
do not lie down* [in the garment pledged].

*cf. Robert Alter

13 [You must return it]—give [back to him] the pledge—at the setting of the sun,
so he may lie down in his garment, and bless you.

To you, this will be *tsedakah* (charity, merit) [end aliyah] in the presence of YHWH your God.

14 Don't withhold from a laborer—who is poor and needy—[from among your brothers]
[or indeed] [from your resident alien], who dwells in your land, [within your gates].

15 [For in his day], you shall give him his wages. [There must not bring] [upon him] [the setting sun],
[for in fact] poor [he is indeed], [and by means of it] he maintains his life,
[that he not cry out] [against you] to YHWH, and it will be to you a sin.

16 [There shall not die] fathers for sons, and sons shall not die for fathers.
Each one for his own sin shall die.

17 Do not subvert the rights of a stranger or an orphan.
[Do not take] as security the clothing of a widow.

יח וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ
 יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל־כֵּן אֲנֹכִי מִצְוֶה
 לַעֲשׂוֹת אֶת־הַדְּבָר הַזֶּה:
כ יט כִּי תִקְצֹר קִצְיֶיךָ בַּשָּׂדֶה
 וּשְׂכַחְתָּ עָמַר בַּשָּׂדֶה לֹא תָשׁוּב לִקְחָתוֹ לָגֵר
 לִיתָם וְלֹא־לִמְנָה יִהְיֶה לָמַעַן יִבְרַכְךָ יְהוָה
 אֱלֹהֶיךָ בְּכָל מַעֲשֶׂה יָדֶיךָ:
כ ב כִּי תַחבֹּט זֵיתָךְ לֹא תִפְאַר
 אַחֲרֶיךָ לָגֵר לִיתָם וְלֹא־לִמְנָה יִהְיֶה:
כא כ כִּי תִבְצֹר בְּרִמָּה לֹא תַעֲוִלֵּל אַחֲרֶיךָ
 לָגֵר לִיתָם וְלֹא־לִמְנָה יִהְיֶה:
כב וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם
 עַל־כֵּן אֲנֹכִי מִצְוֶה לַעֲשׂוֹת אֶת־הַדְּבָר הַזֶּה:

24:18 [And remember] [that in fact] a slave you were in Egypt.

[Redeemed you were] by YHWH your God from there.

[Because of this], [I do] [command you] [to observe this]—to do these things.

19 When [you go to reap] your harvest in your field, [if you should forget] a sheaf [that is in the field],

[do not go] back to take it. [Left for the stranger], the orphan, and the widow it will be,

[in order] [that you be blessed] by YHWH your God in all the work of your hands.

20 When you beat [your olive trees], do not go back [over them].

[Left for the stranger], the orphan, and the widow it will be.

21 And when you gather from your vineyard, do not glean after yourself.

[Left for the stranger], the orphan, and the widow it will be.

22 And remember that a slave you were in the land of Egypt.

[Because of this], [I do] [command you] to observe this word—[to do these things].

כא א כִּי־יִהְיֶה רִיב בֵּין אָנָשִׁים וְנִגְשׁוּ
 אֶל־הַמִּשְׁפָּט וּשְׁפָטוּם וְהִצְדִּיקוּ אֶת־הַצַּדִּיק
 וְהִרְשִׁיעוּ אֶת־הָרָשָׁע: **ב** וְהָיָה אִם־בֵּן הַכּוֹת
 הָרָשָׁע וְהִפִּילוּ הַשִּׁפְטִים וְהִכּוּ לִפְנֵי פְדֵי
 רִשְׁעָתוֹ בְּמִסְפָּר:
ג אַרְבָּעִים יִכּוּ לֹא יִסִּיף פֶּן־יִסִּיף לְהַכְתּוֹ
 עַל־אֵלָה מִבֵּה רַבָּה וְנִקְלָה אַחִיד לְעִינֶיךָ:
ד לֹא־תַחֲסֹם שׁוֹר בְּדִישׁוֹ:
ה כִּי־יֵשְׁבוּ אֲחִים יַחְדָּו וּמֵת אֶחָד
 מֵהֶם וּבֶן אִיזִלוֹ לֹא־תִהְיֶה אִשְׁת־הַמֵּת
 הַחוּצָה לְאִישׁ זָר יִבְמָה יָבֵא עָלֶיהָ וּלְקַחְתָּהּ
 לוֹ לְאִשָּׁה וַיִּבְמָה:

25:1 When there is a dispute between people, they must approach the court, [who will judge them].

[They must acquit] the innocent and convict the guilty.

2 [And it will be], if deserving of blows is the guilty one, [he will be made to lie down] by the judge,

and be struck in his presence, according to his guilt, [is the number of lashes].

3 Up to forty lashes—[not adding] any, [since if more] are inflicted—[more than these] [many lashes],

degraded will be your brother, [before your eyes].

4 Do not muzzle an ox when it is threshing.

5 If there are living two brothers together, and [there dies] [one of them], and he has no son,

[the wife may not go]—[the wife of the deceased]—[outside the family] to marry an outsider.

Her yavam (surviving brother-in-law) must come to her

[and take her] [to himself] as a wife, [performing the yibbum] (the levirate marriage).

וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד יָקוּם עַל-שֵׁם
אָחִיו הַמֵּת וְלֹא-יִמָּחָה שְׁמוֹ מִיִּשְׂרָאֵל׃
וְאִם-לֹא יִחְפֹּץ הָאִישׁ לְקַחַת אֶת-יְבִמְתּוֹ
וְעָלְתָה יְבִמְתּוֹ הַשְּׂעֵרָה אֶל-הַזְּקֵנִים
וְאָמְרָה מֵאֵן יְבָמִי לְהָקִים לְאָחִיו שֵׁם
בְּיִשְׂרָאֵל לֹא אָבָה יְבָמִי׃

וְקִרְאוּ-לוֹ זִקְנֵי-עִירוֹ וְדִבְּרוּ אֵלָיו וְעָמַד
וְאָמַר לֹא חָפַצְתִּי לְקַחְתָּהּ׃
וְנִגְשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינֵי הַזְּקֵנִים
וְחָלְצָה נַעֲלָהּ מֵעַל רַגְלָהּ וִירָקָה בַּפִּנּוּ
וְעָנְתָה וְאָמְרָה בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר
לֹא-יִבְנֶה אֶת-בֵּית אָחִיו׃

וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חָלוּץ הַנָּעֹל׃
כִּי-יִנָּצוּ אַנְשִׁים יַחְדָּו אִישׁ
וְאָחִיו וְקִרְבָּהּ אִשְׁתּוֹ הַאֲחֵד לְהַצִּיל
אֶת-אִשְׁתּוֹ מִיַּד מִכָּהוּ וּשְׁלַחַהּ יָדָהּ
וְהַחֲזִיקָהּ בַּמְּבָשִׁיו׃

כַּבֵּי וְקָצַתָּה אֶת-כַּפְּפָהּ לֹא תַחֲוֹס עֵינֶיהָ׃
יֵגַל לֹא-יִהְיֶה לָּהּ בְּכִיסָהּ אֶבֶן וְאֶבֶן
גְּדוֹלָה וְקִטְנָה׃ לֹא-יִהְיֶה לָּהּ בְּבִיתָהּ
אִיפָּהּ וְאִיפָּהּ גְּדוֹלָה וְקִטְנָה׃

טו אֶבֶן שְׁלֵמָה וְצֶדֶק יִהְיֶה-לָּהּ אִיפָּה
שְׁלֵמָה וְצֶדֶק יִהְיֶה-לָּהּ לְמַעַן יֹאכִילוּ יָמֶיהָ
עַל הָאָדָמָה אֲשֶׁר-יִהְיֶה אֱלֹהֶיהָ נָתַן לָּהּ׃
טז כִּי תֹעֲבֹת יְהוָה אֱלֹהֶיהָ כָּל-עֲשֵׂה אֱלֹהֶ
כָּל עֲשֵׂה עוֹל׃

25:6 [And it will be] that the firstborn—the child she bears—[shall assume] (*yakum*)
the name of the brother—the deceased, to prevent the blotting out of his name from Israel.

7 [But if he does not] wish—the man—to marry his *yevamah* (sister-in-law),
[then she must go up]—his *yevamah*—to the gate, [up to the elders],
and say, “He declines—my *yavam*—to preserve for his brother a name in Israel.
[He is not willing] [to perform the *yibbum* with me].”

8 He must be summoned by the elders of the city, who will speak to him.

[If he stands there] and says “I do not wish to marry her”,

9 [she will approach him]—his *yevamah* [must go up to him] in the presence of the elders,
and remove his shoe from his foot, and spit in his face. [She shall answer] by saying,
“Thus shall be done to a man who will not build up the house of his brother.”

10 They will call his name in Israel: *The house of the taken-off shoe*.

11 If there is a fight between two people—a man and his brother,
and there approaches the wife [of one of them] to rescue her husband from the one who is hitting him,
[and she puts out] her hand [and grabs him] by his genitals,

12 [you must cut off] her hand: have no pity in your eyes.

13 [There shall not] [be with you] [in your bag] different [stone weights], a big one [and a small one].

14 [There shall not] [be with you] [in your house] *ephah* and *ephah* [*i.e.* two different measures],
[a big one] [and a small one].

15 Indeed a stone that is full and honest [you shall have],
[an *ephah* also], [one that is full] and honest you shall keep.

In order to lengthen your days—[your days] [upon the land] (that YHWH your God is giving to you.

16 [Because indeed] [an abhorrence it is] [to YHWH your God], [all who do] [such a thing]—
all who commit any fraud.

מפטיר ז זְכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֶק
בְּדַרְךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
יח אֲשֶׁר קָרָךְ בְּדַרְךְ וַיִּזְנֹב בְּךָ
כָּל-הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עֵינֶי וַיִּגַּע וְלֹא
יִרָא אֱלֹהִים:
יט וְהָיָה בְּהִנִּיחַ יְהוָה אֱלֹהֶיךָ לְךָ
מְכַל-אֵיבֶיךָ מִסָּבִיב בְּאַרְצְךָ אֲשֶׁר
יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ
תִּמְחֶה אֶת-זִכְרֵ עַמְלֶק מִתַּחַת הַשָּׁמַיִם
לֹא תִשְׁכַּח:
25:17 [Remember] [that which occurred]—what was done *to* you by Amalek
on the road, when you came out of Egypt,
18 how he came upon you [there on the road], [and he cut off] [from you]
all the stragglers at your rear, [when you] were weary and worn. He had no fear of *Elohim*.
19 [And it therefore must be] [when rest is granted] by YHWH your God |—
[when God gives respite to you] from all your enemies [that are all around]
in the land that [YHWH your God] is giving[to you] as an inheritance, to possess it:
[you must blot out] the remembrance of Amalek from under the heavens.
[*end aliyah*] This[you must not forget].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)